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THE DAY OF ADVERSITY.

REFLECTIONS

SUITED TO

THE HOUR OF SORROW

THE

BED OF SICKNESS,

OR THE

LOSS OF [BELOVED RELATIVES.

TO WHICH IS ADDED

A SHORT AND PLAIN STATEMENT

OF

THE WAY OF SALVATION.

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LECTURER OF ST. PETER'S, CORNHILL; AND CHAPLAIN
TO THE RIGHT HON. THE EARL OF LEICESTER.

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This little Tract was drawn up with a design of being left at the House of Adversity, as a means of strengthening the hints which might be suggested by a Pastoral Visit.

The chief attention has therefore been paid to plainness and simplicity of truth and language—in hopes it might be acceptable to a mind solemnized by affliction, and especially to those, who seldom but in affliction, think upon God.

The Prayers collected from the close of the Liturgy, printed on black Letter, by Robert Barker, 1607—, which were annexed to the first Edition of this Address, are now printed separately. Price 3d.

REFLECTIONS, &c.

MY DEAR FRIEND,

WE are commanded by the word of God to remember those, who suffer adversity, as being ourselves also in the body. It has pleased God, who ordereth all events, to visit you with affliction; and I hope you will give me credit, when I assure you that I most tenderly feel for you, and that I bear you on my heart in my prayers to God, that of his great mercy he will comfort and support you: that he would make this affliction a blessing to your soul,—and bring you safely through it, that you may praise his holy name.—Perhaps you have sometimes been led to wonder, why God your creator, and governor, should thus afflict you? and the thought has come into your mind, that you were hardly dealt with.—Be assured that all such thoughts arise from the enemy of your soul, the devil, and are unworthy of God. Instead of dealing hardly with you, God's dealings are merciful. He corrects you in mercy, as a kind father may at times think it his duty to correct the child,

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in whom he *delighteth*. Therefore let this thought be fixed on your heart, ‘ God is at
 ‘ this very time visiting me *in mercy to my soul*;
 ‘ it is a time of his divine love, and he is
 ‘ calling upon me to think seriously, and to
 ‘ lift up my heart to him; he sees that I have
 ‘ been more anxious about this world, than
 ‘ the world to come; and he has, in great
 ‘ love and pity to my soul, sent me this calamity—O may it teach me to love this
 ‘ world less, and be more earnest for the other.

The design of this address is to try, if I can assist you to improve this affliction.—I shall endeavour to present to you a few plain reflections, in as plain language, as I can make use of;— and, as God only can make the reading of it useful to you, let me entreat you to beg, that God will bless it to your soul, that so it may be a matter of praise and thankfulness both to you, and to me, and that FOR EVER.—
 There was once a time when sickness, pain, and sorrow were not so much as known. If you enquire, how they first came into the world? let me tell you, that God formed Man holy, and happy—*Gen. c. i. v. 26. 27, 28.* Man loved God, and delighted to do his will; in the employ of praise, prayer and duty, he enjoyed a Heaven on earth.— All the powers of his soul, and body, were in a state of perfection; he was perfectly happy in
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a sense of the favor of God; he knew no sin; he felt no pain; nor was acquainted with grief. — This happy state, alas! did not last long. Man broke the law of God by eating of the fruit of the forbidden tree. God was offended, and pronounced a curse upon him. — This is the account, which the Bible gives of the misery of man: — read *Gen. c. iii.* and you will find the affecting history of all our sorrow; especially from the 16, to the 19th verse. — We are thus by the word of God taught that all pain, and grief, and adversity is the effect of sin. All the confusion, war, and bloodshed on the earth; all the strife, and ill will, and contention in families; all the calamities, diseases, disappointments, and apprehensions, which afflict the soul and the body; all the instances, in which death robs us of our relatives, and friends; and that event, at which we naturally tremble, our own departure, all these were brought into the world by sin; and by these God bears witness to the truth of his word; they are the tokens of his displeasure.

You, my dear friend, are perhaps at this very time proving how true this observation is. — You are now in affliction; perhaps suffering through distressing events; your prospects in life are all disappointed; or your circumstances are perplexed and in ruin; or death

hath torn from you tender relatives: the partner of your affections, the child, in whom your very life seemed bound up, or the friend, that was dear to you as your own soul, is, alas! now no more—or perhaps you yourself are laid on a bed of sickness, and death stands staring you in the face.—It is then with you *the day of adversity*; God is speaking to you.—God at this time calls you aside from the world *in tender mercy*, that you may now, more than ever, converse with him, and your own soul.—He speaks tenderly, and awfully; he expects that you should listen to him.—His voice says “*prepare to meet thy God*”——

Art thou in adversity? Then consider,

1st. Who hath appointed it;

2d. Wherefore hath God appointed it.

3dly. The disposition, which God requires.

I. Who hath appointed it? Knew that IT IS OF GOD—and he doth not afflict willingly *nor grieve* the children of men. God is now, at this very time, speaking personally to you. Remember, God is infinite in glory and majesty; He is a just God, and therefore has not laid on you more than you deserve,

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Lam. c. iii. v. 22, and 39. He is a good and gracious God, and therefore designs your amendment and benefit.— He is a wise God and therefore hath judged this affliction to be *most useful* for you.— How condescending is your heavenly Father! O the humility of God! Perhaps, my friend, you have hitherto thought little on these things; perhaps never till this time did the concerns of your never dying soul, or the love of your Savior make any impression on you:— O how indulgent then is God! How very gracious! He hath taken this step to check your carelessness; he is giving you a timely hint, lest you should still depart from him, and perish forever. Let your prayer then be this, ‘ O my most merciful Savior! Have I so oft offended thee, ‘ and art thou still seeking thy wandering ‘ sheep? Hast thou seen me so long foolish ‘ and ignorant; and art thou correcting me ‘ in mercy? Doth this fresh affliction tell me ‘ that thy arms are still open to receive me? ‘ O let thy Holy Spirit assist me, that I may hear ‘ thy voice, and live for ever.’

Be assured then that **THIS IS OF GOD**; not of chance; but of God’s gracious design. To day then, if you will hear God’s voice, harden not your heart; — Your eternal happiness, or eternal misery, may depend on the use, which

make of this present affliction. It is God's messenger. God does, as it were, by this means, beseech you to be reconciled to him. Prize then this opportunity for serious reflection; if any of your friends, or attendants, advise you to put such thoughts away from you, they are the enemies of your soul; they act the very part, which your adversary the Devil would have them;—listen to the plain and tender advice of pious visitants, and say, as David said, “I know, O Lord, that thy judgments are right, and that thou *in very faithfulness* hast afflicted me”—*Psa.* 119. 75.

II. Wherefore God hath appointed it.—
The lesson of affliction is—*Man know thyself. Man know thy God.* The design of God in what he hath laid upon you is — 1st. To teach you what you really are.—Job was a holy man;—it pleased God to visit him with adversity;—he was brought to cry out—
“Behold, I am vile! What shall I answer thee? I abhor myself, and repent in dust and ashes.” *Job*, c. 40, v. 4, c. 42, v. 6. He was sorely afflicted, and by this means he became acquainted with God and with himself. Say then ‘This is God’s present design with me; I have gone astray like a lost sheep, this is now the voice of my God; he is calling
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‘ling me to repentance.’ If God then is teaching you what you are, remember it is your duty to examine yourself.—Humble yourself therefore before God. Consider your sins.—It was God, who made you, and formed you for his glory and your good.—Have you honored God with all your powers of soul and body? Have you been intent on Glorifying him? Have you endeavored to lead others into the ways of Godliness? Let me beg your serious attention—and be not angry when I tell you the truth.—The Law of God declares, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbour as thyself.” *Mat. c. xxii. v. 37, &c.* This Law is spiritual, that is, it reacheth to the thoughts and intents of the heart; it condemns a sinful thought, as well as a sinful action. It reveals the wrath of God against all unrighteousness in thought, word, and deed.—Perhaps till now you seldom or never considered this. Ask your conscience, as to the first and second commandments *have you loved God above all?* Have you not been more anxious about riches, gain, business, the pleasures, and honors of the world, than about serving God and

and gloryfying him? Have you not loved these things more than God? Have you not been more concerned to gratify yourself in these things than to do the will of God? *Matt.* c. x, v. 37, &c. 1 *John*, c. ii, v. 15, &c. Have you worshiped and served God with all your heart? As to the third commandment, *have you honored his holy name?* Have you never cursed or sworn, or taken God's name in vain by such expressions, as O Lord, O Christ, &c. on trifling occasions? Have you never repeated your prayers in private, or at church, without thinking on what you were about? O what mockery of God is this! And if God had struck you dead on the spot where *had you* been! Again *have you* honored God's holy word and made the Bible the rule of your opinions and conduct? — As to the fourth commandment; *have you remembered to keep holy the sabbath?* have you never idled it away in sloth, worldly business, journies, trifling visiting, revelling, drunkenness, or pleasure? Have you never wilfully neglected public worship, or private duties? Did your children and your servants profit by your godly example and instruction? * Or were they *by your*

neglect

* *Isaiah*, c. lviii, v. 13.

neglect taught to neglect God also? — Alas !
How many sabbaths have you lost, and for
which God will bring you to an awful account.

Examine yourself as to your duty towards your
neighbour. You have perhaps lived without
God ; and so has your wife, or your husband ;
so have your children : so have your servants ;
and you have taken no pains to prevent it.—
What advice have you given them ? What
prayers have you offered to God for them ?
Alas ! alas ! with such unconcern for their
souls how can you say, you have done your
duty to your neighbour ! Have you honored
your father and mother and given each superior,
their due respect ? Have you treated inferiors
with justice, kindness and the honor due to
all men ? Read the Church Catechism on your
duty to your neighbour and examine yourself
thereby.— Have you never given way to re-
venge, or passion, or been angry without a
cause ? Have you never felt or indulged loose un-
chaste desires ? Have you never taken or longed
to take unfair advantage in trade, in buying,
or selling ? Have you in every instance paid a
strict regard to speaking the truth ? Have you
been always *attentive* not to injure your neigh-
bour's character, property, person, and hap-
piness

piness? My friend, judge yourself, for you will assuredly be judged of the Lord—*Matt.* c. v. v. 22, 28. 1 *John*, c. iii. v. 15.

God's word charges you with sin, and condemns you as a sinner.— The Liturgy of the Church of England acknowledges the awful truth, when, after the recital of each commandment, we are taught to say “ *Lord have mercy upon us.* ”— This very language is a confession of our guilt,— and when we adjoin—“ *Incline our hearts to keep this law,* ” is it not a declaration both of our depravity and our utter helplessness?— Now my friend, have you laid this to heart, and repented truly of your sins past? Or have you lived without ever thinking what you were doing? You had time after time been informed that God gave his Son to die for your sins; but how little! how seldom, or ever have you thought about it! alas! no more, than if such an event had never been. The love of God in Christ will be the wonder of eternity; it is what all the Angels and Saints of God adore; but you have not thought it worth reflecting on. O what base ingratitude! what contempt of God is this!! Now, God designs, by this affliction, to bring these things home to your heart;— and, if you are rightly humbled on account of your sins,
you

you will cry, " God be merciful to me a sinner" —
 you will say, O Lord, I thank thee that
 thou didst not cut me off by sudden death,
 I bless thy holy name that this thy chastisement
 of me is sent instead of *my eternal condemnation*.

Another reason, why God hath afflicted you,
 is to shew you — 2dly *The uncertainty and
 vanity of all earthly things.* — By nature we
 love the world. Our hearts are closely knit to
 it. — God strikes in mercy to take us off from
 it. 2 Cor. c. i. v. 9. — You were lately all
 alive in the pursuit of riches, consequence,
 or pleasure — You were in hopes of getting
 forward in life, and promised yourself much
 comfort, and happiness; — but you have met
 with trials, vexation, and disappointment.
 Well my friend, God is teaching you that
 happiness is not here. — What can pleasure
 do for you when the heart is wounded and
 sad? Can riches and honors profit you now?
 Can they rescue from the grave a beloved yet
 dying relation? Or supposing that *you* are
 likely to die, do these things give you any
 comfort? Alas! you must leave them all and
 that FOR EVER — O then look far above
 them; look up to your God — Set your affec-
 tions on things above, not on things on the
 earth.

earth. Col. c. iii. v. 1, 2.

Your heavenly Father has appointed *this Adversity* to teach you, 3dly *The knowledge of himself, as the spring of true and abiding happiness*—Thus Job said, after God had afflicted him, “I have heard of thee by the hearing “of the ear, but now mine eye seeth thee.”

When you were in health and spirits, you were busy in the world; you perhaps rose early, and came late to rest; but you allowed yourself no time to think of your soul, no time to think upon God. Dreadful thought! A creature depending on his Creator every moment, and yet *never thinking* upon him.—O what agony will this occasion to thousands of souls in eternity! To reflect, “I once had a merciful God. a gracious Redeemer; but I was too busy in the world to think about him. Alas! alas! I sported with my own mercies; ah! and with my own destruction—I turned a deaf ear to God; and now He turns a deaf ear to my cries, and that FOR EVER.” My dear friend; God hath afflicted you *in mercy* that you may think of him in time; and, that you may have time to think of him, he hath called you aside from the bustle of the world—Improve then the opportunity.—How kind is God!

God! How slow to anger! How gracious are his designs! This very affliction tells you that he is not willing that you should perish, but rather that you should come unto him and be saved;—and will you let him address you in vain? Hear how tender his words are—
 “as many as I love, I rebuke and chasten,
 “*Rev. c. iii. v. 19.* As a father pitieth his
 “own children, even so is the Lord merciful
 “to them that fear him, he knoweth their
 “frame, he remembereth that they are but
 “dust.” O how great his goodness!

Adversity is designed to teach you the loving kindness of the Lord, that he is long suffering, and smites in mercy to your soul.—Thus your heavenly Father sheweth you wherein true happiness consists—that is in the love of God—in loving, serving, praising, adoring God and doing his holy will.—Unless you seek your happiness in this, you will always be unhappy, both here, and hereafter. The nurse often embitters the breast to wean the Child: and God embitters the world to wean our hearts from it.—In this affliction God brings the matter home to your heart; your comforts are dying comforts; you yourself

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are a dying creature,—follow then the advice of your Savior, “ Seek first of all the kingdom
“ of God, and his righteousness; and all other
“ things (which are really needful) shall be add-
“ ed unto you.” *Matt.* vi. 33. My friend,
God is now speaking to you; he demands
your attention, and he is waiting to be graci-
ous to your soul.

III. Consider, the use and improvement,
which God requires you to make of Adversity.
It is a time designed of God for very serious
reflection.— Things are serious with you now.
How much more serious will they be hereafter!
If you cannot bear to reflect on your sins, and
on eternity now; O think how will you bear
it, when your eyes shall see the “ judge
“ coming in his glory, and all his holy angels
“ with him.* When the trumpet shall sound,
“ and the dead shall be raised;” and when you
and all your acquaintance, and the whole
world shall stand before God. — O place
these scenes before you;—they are great reali-
ties, and you will most certainly find them so.
Therefore let me beseech you, let me intreat
you, seize this opportunity to converse with
your heart.—Take the advice of the Bible.—

“ Examine

Matt. c. xxv. v. 32, &c.

“Examine yourself whether you are in the
 “faith.” *2 Cor.* c. xiii. v. 5.—Read the
 Law of God with great attention; ask your
 conscience, have you in thought, word, and
 deed lived according to the will of God?
 hath your disposition, your temper, your pur-
 suit, your behaviour, and conduct been
 regulated by the Bible?—Read the Lord’s
 Prayer; make every petition a form of self-ex-
 amination, and enquire of your heart, whether
 that, which you have so oft expressed with
 your lips, has ever been the request, the
 earnest request of your soul.—Ah! my friend,
 how home will these questions come to you,
 when you are standing before your God, wait-
 ing your final doom!! And let me urge them
 upon you now, that you may flee from the
 wrath to come.—When you have taken an
 humbling view of your sins and just desert of
 the wrath of God, study the nature of the
 Gospel of Jesus Christ; glory for ever be to
 his name who came down from Heaven, and
 was made man: he lived, and died for us;—
 he died to save;—he lives at this time in glory
 to receive returning sinners—he calls you to
 repentance. he assures you how willing he
 is to shew mercy—*Acts* xvii. v. 30. “God

“ commands all men every where to repent.”

Repentance consists in a genuine sorrow for sin:—it arises from seeing the evil of sin, as committed against the infinitely Holy Law of the infinitely Holy God—it consists also in turning from sin unto God, and implies steadfast purpose of, and endeavour after new obedience.—If God has convinced you of your sin and you are humbled, and desirous of mercy; as surely as you do enquire “ what must I do to be saved,” so surely does the Gospel address you, “ believe on the Lord “ Jesus and thou shalt be saved.” *Acts.* xvi. 31, &c. — Believe that the Lord Jesus is able and willing to save, cast your hopes on his mercy—receive him as your prophet, priest, and king.—O thus go, and humble yourself before him—entreat him to be gracious, and to make this affliction a blessing to your immortal soul.—I shall at the close of this address add a plain statement of the way of Salvation; and I hope you will read it again and again, till you perfectly understand it.

“ Is any man afflicted? says St. James, LET HIM PRAY”—O my friend, then be much in prayer to God—your God invites you to
 pray

pray to him. He says most kindly, “ask and
 “you shall receive.” “Your heavenly Father
 “will give his Holy Spirit to them, who
 “ask him.” *Luke*, c. xi. v. 9, to 13. And
 shall not his past mercies, as well as your own
 need, and danger, lead you to lift up your
 heart to your God. How many of your ac-
 quaintance, and your neighbours have been
 called into eternity, and some of them perhaps
 SUDDENLY!—And God has spared you! Had
 God cut you off *suddenly, unprepared*, where,
 ah! where might you have been! “Awake
 “then, arise and call upon God. Awake thou
 “that sleepest, arise from the dead and Christ
 “shall give thee light—*Eph.* v. 14. —
 Stir up your heart, and the hearts of your fa-
 mily, and friends and call upon God to sanc-
 tify this present adversity. God the Holy
 Spirit can alone teach you the knowledge of
 your own heart, and the knowledge of your
 Savior; therefore beg his divine assistance,
 that your soul may profit by this visitation,
 and that you may have reason to bless God for
 it, and that FOR EVER.

O let me once more urge it upon you: have
 you lost a tender, and affectionate partner?—
 have you followed to the grave a beloved pa-

rent, or a beloved child?—or have you parted with the friend, who was dear to you as your own soul?—or, are you in sickness,—in a delicate state of health,—or brought to poverty, distress,—and want: or, what is still more affecting, in dying circumstances, and in a few days, you expect to leave all below. Still let me tell you that your God is able to comfort you, to support you, and to make even all these trying events to be so many mercies to your soul. May they, through his grace, be the means of leading you to look up to him, and they will then prove blessings of the greatest value! Think then, that your God is now speaking. To day, if you will hear his voice, harden not your heart.—How tenderly did Christ weep over Jerusalem, *Luke* c. xix. . 42. How tenderly did he weep at the tomb of Lazarus, *John*. xi. . 35. — And will you despise his goodness, which leadeth you to repentance?— O think that you hear how he pleads for sinners; Father spare that sinner, yet another year, *Luke*. xiii. . 6, &c. Call to mind how he hung upon the cross, wounded, covered with blood, and dying.— For what was all this sorrow? O my friend, the Lord Jesus died that sinners, such as you and I, should live for ever. God grant that
such

such love, such *dying* love, may produce a lasting impression on your heart and mine.

I shall not detain you longer than just to add—that if it please God to support you under this trial, if he brings you through this adversity, or raises you from this sickness—let me entreat, and charge you to consider—Have you profited by it?—Can you say, it is good for me that I have been afflicted?—Has your affliction been the means of your conversion to God?—Has it humbled you on account of your sins, and brought you to acknowledge that God was just in all, which he laid upon you?—Has it weaned your heart from the world, and made you more in earnest for eternity?—Has it brought you more to admire, adore, and love your God?—Has it filled you with more exalted views of the love of the Lord Jesus Christ,—and his great Salvation?—Have you a deeper sense of your need of the divine teaching, influences, and aid of the Holy Spirit?—Hath your affliction had a sanctified effect on your temper, your words and actions? Hath it made you more tender, kind, and friendly to others; and taught you to have a real anxiety for others Salvation?—

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In a word, have you reason to bless God for it?—If you have, O be careful not to lose these impressions; seek the acquaintance of those, whose godly conversation will assist you in the ways of God; and flee, flee from the company of those, who by the love of the world, negligence towards God, and dislike of spiritual things would ruin your soul. Remember that religion is not the work of a death bed, but it is the grand *business of life*.—Remember also, that, if this merciful warning be not improved, it may be the last warning;—your death may be sudden.—God may say of you, “my spirit shall not always strive with that man” *Gen. vi. 3.* — “I will come in an hour that he is not aware of, I will cut him afunder and appoint him his portion, where the worm dieth not, and the fire is not quenched.” *Mat. xxiv. 50, &c.*

O then let every consideration of judgment and of mercy, of the dying love of God our Savior, and of the terrors of his law, of the value of your soul and the importance of eternity awaken you to flee from the wrath to come.—Then indeed shall these light afflictions, which are but for a moment, work out for you a far more exceeding, and eternal weight

weight of glory.—God the Father, the Son, and the Holy Ghost will receive you, as a child redeemed by the blood of Jesus—Yea, there shall be joy in the presence of the Angels of God over you as a repenting sinner.

O what a blessed state is this! This is happiness indeed, and without it there is no happiness to be enjoyed even in this world.—For how can you be happy here, unless you have a well grounded hope of being happy hereafter? And no hope whatever can you have while the wrath of God abideth upon you, *John* iii. 36. May God then enable you by his grace to make such use of this present adversity as may lead you to the knowledge of him, whom to know is life eternal—May it be your happy, happy experience!! And, then if it be not improper to make mention of one so unworthy,—should he ever in this world hear of it, it will indeed occasion no small joy to him, who in writing this address hopes that he has no other object in view than your present and eternal welfare.

THE

THE PLAN OF SALVATION.

The Reader is desired to look out the passages of Scripture, which are here referred to

There is one living and true God—and in the Godhead there are three persons—The FATHER, The SON, and the HOLY GHOST, 1 *John* v. 7. *Mat.* xxviii. 19.

God created man in his own image, and made him originally a holy and happy being *Gen.* i. 16, &c.—And every man, as consisting of a material body, animal life, and a rational soul, possesseth an emblem in himself of the Trinity in Unity.

Man fell from this state of holiness and happiness by sin, and this sin brought on all mankind depravity, misery, and death—*Gen.* iii. vi. 5. *Rom.* v. 12. *Rom.* iii. 12. viii 7. *Eph.* ii. 1, &c.

The Law of God requireth man to love God with all his heart, mind, soul, and strength, and to love his neighbour as himself. This is more fully expressed in the Ten Commandments and the whole Bible contains a commentary upon in it. This Law promised eternal life to the observer of it,—and denounces the wrath of God and eternal death to the man, who transgresses

gresses it, in thought, word, or deed — *Gal.* iii. 10. *Matt.* xxii 37, &c. 1 *Cor.* vi. 37, &c.

All mankind have sinned against this Holy Law—and as such are under the wrath and curse of God, both as to this world and the world to come—*Rom.* i. 18. 2 *Theff.* i. 7, &c. *Gal.* iii. 10. ii. 16 to 21.

God according to his mercy and pity gave his Son Jesus Christ to save sinners—He came down from heaven, was made man, led a life of perfect holiness and mercy—suffered on the cross for our sins, rose again from the dead and ascended into heaven — *Heb.* ii. 9, &c. *Isa.* liii. 6, 7. *Rom.* iii. 23, &c. *Gal.* iii. 13, &c.

In consequence of this love of God in Jesus Christ the Gospel is preached:—The Gospel is the glad tidings of what Christ hath done and suffered, and of the readiness of God to receive, pardon, and justify such sinners, as truly turn to him.—*Luke* ii. 10. *Rom.* v. 10. *Acts* v. 30, 31. *Heb.* x. 17, 18. *Acts.* xiv. 15. 2 *Cor.* v. 18, &c.

The means, by which men become partakers of these blessings, are by repentance, and faith; upon which, they are fully pardoned, made righteous, and received into the favor of God—*Matt.* iv. 17. ix. 13. *John* iii. 14, &c. *Acts* xv. 20, 21. *Rom.* v. 1. viii 1. *John* iii 18, 36. and c. v. 24. The

The effect and evidence of this repentance and faith is obedience—the love of God and man, a faithful endeavour to preserve a conscience void of offence as to every instance of duty—in temper, word, behavior, and conduct,—and renouncing the world, the flesh and the devil—1 *John* ii. 15, &c. iii. 24. *Tit.* ii. 11, &c. *Matt.* vii. 18, 21. *Col.* iii. 12, &c. iv. to 6. *Matt.* xxv. 31, &c.

This change of heart is called in the Bible being born again—and it is produced by the influence of the Holy Spirit—*John* iii. 23. xvi. 8, &c. 2 *Cor.* iii. 18 and v. 17. *Eph.* iii. 14, 21, &c. iv. 21, &c.

God hath commanded all men to repent of their sins, to believe in the Lord Jesus Christ and to obey him—and in order thereto hath prescribed the following means of grace—prayer,—self-examination,—reading the Bible,—attending public worship and the society of the godly—*Acts* xvii. 30. 1 *John* iii. 23. *Heb.* v. 8, 9. *Luke* xi. 13. *Acts.* viii. 22, &c. *Rom.* x. 17. 2 *Tim.* iii. 15, &c.

The Lord Jesus Christ will at the last day come in his glory—to judge the world in righteousness, when the righteous shall go into life eternal, and the impenitent, unbelieving and disobedient who have set at nought his Salvation, shall go into everlasting fire. *Matt.* xxv. 31 to the end.

A P P E N D I X.

The following Quotations are introduced in order to exhibit the contrast between the spirit of a Worldly-minded Man, and the truly religious in the prospect of Death.

THE first instance will be found recorded by the late pious Bishop of Norwich, DR. HORNE, in his Sermon on Joshua's choice vol. 4, page 33 — These are the reflections of a man of pleasure, whose heart was set on this world, the late LORD CHESTERFIELD.* Hear his acknowledgement and learn the lesson which it enforces. "I have run," says he, "the silly rounds of business and of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not re-

* This quotation may also be found in the Rev. Mr. Goode's sermon on the death of the Rev. W. Romaine, page 44. ed. 1795.

gret their loss. I appraise them at their real value, which in truth is very low; whereas those who have not experienced always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it—because I *must* bear it whether I will or no.—And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the Carriage the remainder of the journey.”

The

The second instance which exhibits the sublime supports of true religion triumphing in the prospect of death, is to be found in a tract entitled “*The Christian Character exemplified*, from the papers of MRS. M——M——A——s, late wife of MR. F——C——A——s, of Goodman’s Fields.”— It was published by the Rev. JOHN NEWTON, Rector of St. Mary Woolnoth— London— 1791:—*

Mrs A——s died of a deep decline at the age of 37, on the 28th July, 1789. In her diary dated June 13—about six weeks before her decease, she thus expresses herself in the prospect of death.

“ June 13. I am still under the care of a physician, but he gives me no hope. Indeed, it would be both cruel, and in vain, to flatter me now, for my own weakness informs me, that I am going apace. I bless my God, I can now say, Thy will be done! I can give up my dear husband and children, with every earthly connection, into his hands. He will take care of them. My husband’s trial is great. I feel more for him than myself. But Heaven will make amends for all! Oh, how I pant and thirst for the happy hour, when my Father will send his Angels to convey my spirit to rest!

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There remaineth a rest for the people of God. I know that my Redeemer liveth. O Death, where is thy sting! Henceforth there is laid up for me a crown of Righteousness! When I walk through the valley, I will fear no evil; thy rod, and thy staff comfort me. Blessed are the dead which die in the Lord!

I bless God, I have not one fear concerning dying. That Almighty Lord, who has so wonderfully preserved me to the present moment, will not forsake me in my last extremity. No, when flesh and heart fail, He will be the strength of my heart, and my portion forever!

The following letters she wrote to her husband, to be delivered after her decease—page 140.

No. I.

MY MOST DEARLY BELOVED,

I frequently hear of the death of one and another, which fills my mind with apprehension, for what am I better than they, that I should expect more favor from the Lord!

The sun of prosperity has shone upon me for five years, and I have been blessed with one of the best of husbands, which makes the thought of the parting stroke most sensibly painful to me. If it were not for the great realities of religion,
I could

I could not give up the beloved of my heart. All the powers of my soul are at work, when I think what your feelings will be in the trying hour of separation. But my dearest, grieve not as without hope; when a few more years have finished their course, I trust, through the merits of the Great Redeemer, that we shall have a happy meeting in our Heavenly Father's house. Then parting, sighs, and tears shall be no more. Then, I humbly hope, we shall be for ever united in singing the song of Moses and the Lamb.

The Almighty, who by a chain of Providences brought us together, and only lent me to you for a short space, has an undoubted right to recall me, when He pleases. Very pleasant hast thou been to me in life, and in death we shall not be divided. You will shed a tear to my memory, when you reflect on the many, yea, I may say, very many happy hours we have spent, and the endearing conversation we have had together. But the subject is too delicate, I must not dwell on it. Those seasons are now past. They are vanished, like the morning cloud, or early dew. Nothing now presents itself to me, but sorrow, anguish, weeping friends, the gloomy appendages of death, and an opening grave.

This is a dreary prospect; but blessed be God, here it ends. Beyond the grave, the scenes are bright and happy. My reconciled God in Christ Jesus, will receive me, place a crown of glory upon my head, and fix my abode for ever among the Sons of Light. Angels wait their commission to conduct me to the New Jerusalem above, when, with a golden harp, and a palm of victory, I shall shine a Monument of Mercy. There I shall wait the happy period of your arrival. Let this consideration restrain your tears—Your sincerely affectionate wife is not dead, but sleepeth. You may commit my body to the ground, *in sure and certain hope* of a joyful resurrection. When you are performing the last kind offices of affection, I shall be rejoicing before the throne of God, drinking of the rivers of pleasure that are at his right hand.

If I should leave a helpless infant, you will take care of it, and let it be brought up, with the rest, in the nurture and admonition of the Lord. I am not solicitous to have my children great, but it is my earnest wish and prayer that they may be good. My Beloved, Press forward, a glorious prize awaits you. Be faithful unto death, and you shall obtain it. If you

see

see me in my coffin, rejoice over me, and say, What was mortal the worms shall destroy; but her soul, arrayed in the robe of the Redeemer's righteousness, lives, to die no more. Death is swallowed up in victory. We fall, we rise, we reign!

May the God of my youth, the protector of my advancing years, and the support of my now declining days, keep you under the shadow of his Almighty wings! May he be your guard and guide through life, your comfort in the hour of dissolution, and your portion and happiness throughout the ages of eternity.

No. II.

MY MOST DEARLY BELOVED,

When you are reading these lines, there will be nothing left of me, but a cold lump of clay. I bless God for having heard and answered my prayer; for, you know, I have often expressed a desire that my immortal spirit might take its flight before yours. Long may you live, for the sake of your dear family, to bring them up in the fear of the Lord! Let me intreat you not to sorrow as one without hope, for be assured that I am happy. I know that the enormous account of my sins is blotted out by the precious blood of my crucified Redeemer, who came into the world, to call, not the righteous, but such sinners as I am, to repentance; and he has declared, that where He is, his people shall
also

also be. So that I am only transplanted from the Church Militant, into the Church Triumphant, to join with that General Assembly in praising the riches of redeeming grace and dying love. I hope you have no doubt of the sincerity of my affection to you. Heaven is my witness, that your temporal and spiritual welfare has been the subject of my incessant prayers; and, I trust, they will be answering when I am sleeping in the dust. If the disembodied spirits may be favored with the knowledge of things done below, and still interested in the concerns of their dear relatives, as I have some reason to think they will—How gladly shall I accept the pleasing employ, of attending you as an invisible guardian angel, to warn you of dangers, and lend you aid in every season of distress. My first care should be to wipe the tears from your beloved cheek, to sooth the wound my removal has made, and help you to triumph over your loss, with the fortitude and resignation becoming you as a child of God. Time is short. In a few revolving years, at most, your silver cord of life will be loosed, and your golden bowl broken; then, when every earthly comfort shall fade, you will know the worth of redemption by the sufferings, and death of the Son of God. Oh, that when flesh and heart shall fail, you may find Him your strength and portion! If so, what a joyful meeting shall we have to part no

more

more, in his presence, where there is fulness of joy, and where all tears shall be wiped away ! I thank you for all the kindness you have shewn to me, a most unworthy creature. You have indeed been a tender and affectionate husband to me. In you I have found a bosom friend, and my cares have been reposed in your beloved breast. My earthly happiness has been too great. I acquiesce. He who gave me life has a right to take it. I go to permanent happiness without alloy, where sorrow can find no entrance.

And now, with all the solemn appendages of death in my view—the gloomy grave and an eternal world, into which I am about to enter, I lift up my hands in supplication for you. May the blessings of the Eternal Jehovah rest upon you ! May his presence be your light and your strength, to direct and support you through all the changes of this mortal life. And when you are bidding adieu to all in this world, may his Almighty arm be your defence, and may his Heavenly Messengers convey your departing spirit to the unfulled regions of eternal peace ! Adieu, till we meet to part no more. The Lord blefs you ! ”

Your affectionate Wife in life and death,

MARGARET MAGDALEN A——s.

Let

—Let the candid reader compare the reflections of Lord Chesterfield with these of this pious Mrs. A——s, he will surely exclaim, *Let me die the death of the righteous, and let my last end be like her's.*

THE END.

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